unless they are willing to pay a small ransom. When a new bride arrives in her new community, she is arrested at the village limits and, before being admitted, she must take an oath whereby she formally abjures her old allegiance and swears to uphold the local customs of her new community. 609 [585]

The primary source of prestige among the peasants themselves (not considering village priests, teachers, etc.) is wealth. Nevertheless, individual skill and achievement also add considerably to one's position. Besides strength, special skills and industriousness, a person's oratorical talent increases his prestige surprisingly. It has often been observed that the skill of public speaking, "knowing the tongue of the people," has raised poorer peasants to important positions on the local level. 554

Racial minorities are practically non-existent in Hungary. There is, however, a rather sharp line drawn between Christians and Jews. (The latter tend to congregate in big cities but can be encountered in the villages also.) Authors with democratic and liberal backgrounds often ignore this important phenomenon either on account of a sense of shame or simply because there has never been a reliable and objective study of Magyar public opinion on this point. 563

181 565 that one would find it among their German counterparts. The authority has to be a traditionally established one, enjoying a high prestige, in order to win their respect.

● 554 The most effective stimulus motivating behavior seems to be prestige. Prestige, in turn, is largely based on wealth as well as 626 on age and experience and other minor factors. The sanctions inhibiting behavior are ostracism and legal punishments. Ostracism is a traditionally instituted and formally well-defined procedure in the village; there are numerous more or less rude methods and even ceremonies of ostracism (c.f. Szendrey, "Népi büntető szokások" in Ethnographia, XLVII, 65). Nowadays, ostracism and legal punishment exert their influences in opposite directions. The resources of Communist power are practically inexhaustible since this power rests on a totalitarian political system. Reports show, none the less, that ostracism is being successfully carried out against peasants collaborating with the local Communist authorities.

795 The appearence of worship among the Catholic majority follows the internationally established rites of the Church of Rome which will here be discussed only inasmuch as they present certain features peculiar to Hungary. (Religious customs connected with holidays and superstitions are discussed in Subparagraph 1h.)

Most of the villages, however small, have their own churches. The [346] Protestant churches are ostensibly simple, while the Catholic ones are as richly decorated as the parish's financial situation permits. Divine services are being regularly attended, the men and women, with heads uncovered, are seated in separate rows, wearing their best clothes. The front [554] seats which used to be reserved for the local gentry are now occupied by the most respected well-to-do farmers' families. For the Catholics, special Sunday afternoon services are being held but, as a rule, these are attended by women only.

776 795 Among the Catholic peasants the veneration of saints and especially the cult of the Virgin Mary is widely practiced. The House of the Árpáds gave a number of Magyar saints to the Catholic Church; many of them still live in legends among the Magyar peasants. Szent (SAINT) László is the best remembered among them, embodying the ideal of Christian knighthood: gallantry in the fight against the pagans, charity, and defense of widows, orphans

1/[see cat. 116, pp. 72-92 -- Analyst]

759
[369]

Medical personnel. Before the Second World War, a communal or cantonal doctor was treating, on the average, 4,500 patients. The percentage of trained physicians was much higher in the cities (three doctors for every 1,000 people), especially in Budapest. This situation has improved little if any since the war. There is also a shortage of trained nurses. Government decrees require communities to employ one licensed midwife for every 800 inhabitants.

The instruction of ~~medical~~ doctors is very good in Hungary. The law of 1938, still enforced, requires health officers in the country to take refresher courses in general medical practice.

[554] ●

In the villages the local doctor and pharmacist belong to the rural intelligentsia and are highly respected people. However, peasants often hesitate to go to the doctor in many cases of less serious illness, and they use instead popular remedies, such as herbs, potions, compresses, poultices, and the like or else, in scattered areas, rely on outright superstition for healing.

757
369

312

Sanitation. One of the greatest health problems in the Hungarian villages is that of drinking water. Piped systems are practically non-existent. In many regions, only 100-200 meter wells could

14: Evans S-3 (1950) 1953 EC1 Hungary EC1
p. 5

The Churches and Fascism

On the Catholic side there was the long tradition of power, privilege and wealth, but together with it many of the monks and lower clergy made considerable contributions to Hungarian education. Such national feelings as there were among the lower clergy were, however, completely overwhelmed by a hierarchy which stood for union with Austria and for the House of Hapsburg. This important tendency was rightly noticed in a publication issued by the Foreign Office to its staff during the war, and now available in the British Museum, which stated that " the Roman Catholic Church tends to legitimism.".‖

The wartime record of the Hungarian churches was a mixed one. The Horthy dictatorship, which was a part of the Rome-Berlin Axis, had found a willing ally in the Catholic Church. The Church acted as one of its chief spokesmen, particularly among the poor of the villages. Subservience to the existing state of things (large feudal estates and millions* of landless beggars) and bloodcurdling tales of the Red Bogy had been preached from the pulpits on behalf of a narrow ruling class and its foreign friends.

Generally speaking, the attitude of the Catholic hierarchy was that of the ruling class, prepared to co-operate with Hitler to the degree to which Hungary might gain from the process but expressing dissatisfaction when the process was reversed, and the result was that certain voices were raised within the Catholic Church expressing dissatisfaction with the racial laws and, after 1943, talking of Hungary's " craving for peace."

It was for reasons of this kind that eventually some of the Church leaders, Catholic and Protestant, were put under restraint by the Germans although they never at any time made any protest against Hungary's part in the war against the U.S.S.R.; indeed, Catholic newspapers criticised Great Britain for making an alliance with " atheists." Some of the Protestant opposition was, however, more far reaching and it was during the war that the influence of the anti-Nazi Karl Barth grew by leaps and bounds, and not a few of the Protestant ministers opposed strongly the deportation of the Jews.

When, eventually, the Soviet Army liberated the country the Ecumenical Press Service (December, 1944) reported:—

" At Cluj a delegation of Russian officers paid a visit to János Vásárhelyi, Calvinist Bishop, informing him that he could continue to officiate unhindered. Simultaneously the Moscow Radio broadcast an appeal to the Roman Catholic priests and Protestant pastors in Hungary to continue their work. Fleeing from the country the Germans took away everything movable and burned historic buildings. At Kecskemét two colleges were

‖ The idea of restoring the Hapsburgs.

* This sounds exaggerated but it is true. There were 3,000,000 landless peasants.